614 power is, the more ying [strong, lit., hard or tough] he be-
622 comes. So anyone who is powerful enough to be pao-t'ou is
555 ying tu-tu. Chih-t'ieh died a few years ago. Following his death, his power and influence came to an end. The position of leadership is achieved by a Lolo through his own individual accomplishments. It remains with him during his lifetime, but is not hereditary.

After Chih-t'ieh's death, his successor was not his own son, but his cousin, named Li-ch'ü Ta-chi, who was descended from the same paternal great-grandfather. Ta-chi, now thirty-five years old, is a capable and competent black Lolo. When the
159 author made this investigation trip to Ta-liang Shan and Hsiao-
555 liang Shan, Ta-chi was employed as pao-t'ou for the team. Ta-chi's father, Ch'uan-erh, was a pao-t'ou around the Ma-ching-tzu area. In the rebellion of 1919, he was one of the chief instigators. After the riot he returned to his native village of San-ho-i-ta and died there of sickness afterwards. During that time Ta-chi, who was only eleven years old, was left a poor lonely orphan with no one to support him. After more than ten years of hard struggle, he finally managed to get ahead, later married, and had children. Gradually he has accumulated some savings and is now considered a wealthy man in San-ho-i-ta. Ta-chi has two younger sisters. The elder one was married to Hu Hsing-min who lived in Wu-chio west of Lei-po. Five or six years ago, Hu Hsing-min died and was survived by his wife and two young
[593] daughters. In order to help his sister manage her household affairs, Ta-chi often traveled back and forth between Lei-po
[177] and Ta-liang Shan. Having had more contact with the Han-Chinese and learned more about things in the outside world than the others, he is one of the comparatively enlightened black Lolo in Liang Shan. Because of his popularity, Ta-chi soon became the leader of the Li-ch'ü branch of San-ho-i-ta to succeed Chih-t'ieh. This time when Ta-chi led the author and his inspection team to the mountain region, it was his first assignment as headman-protector of the Han-Chinese traveling in Liang Shan. For this trip he was branded a Han-Chinese by
[609] two of his clan uncles in the village. Lolo [20] hostility towards outsiders can readily be seen from this instance.

622 Ma-liu Wan in Hsiao-liang Shan is also a Li-ch'ü vil-
614 lage. Its chief, Li-ch'ü Pieh-t'u, was formerly a well-known rebellious Lolo, but in his old age he changed his attitude by submitting to government rule and living quietly as the head-
682 man in Ma-liu Wan. Pieh-t'u had a son who was intelligent
614 and smart. Once he was playing with pistols with Ta-i, Pieh-
555 t'u's clan nephew, in front of Shan-wang Miao and was

574 the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought [437] with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

614 622 554 564 Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, [567] a black Lolo considers as slaves not only the white Lolo in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

159 614 622 [597] In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of 159 the village. When Kuo Shun-chih of the Lei-po county was in 622 charge of the government military training camp, Hu Hsing-557 min enlisted and became thoroughly Sinicized. He was friend-177 ly toward the Han-Chinese and contributed a great deal in the

159 attempt to open up communications between Lei-po and Huang-
622 mao Kang. He used all means to make friends with the Lolo of
557 the En-cha branch to expand his influence. Furthermore, be-
177 cause of his Sinicization, he adopted the Chinese custom of worshipping ancestors both in the direct and the indirect lines [i. e., the line of his granduncle, as well as the line of his
[595] father]. Besides his first wife from the Li-ch'ü family, he took another wife from the Wu-ch'i family in the hope of continuing his granduncle's lineage, making his second wife stay with his grandaunt of the Wu-p'ao family. Hsing-min had good connections with different Lolo branches and his reputation and influence grew day by day. The strong family background of his two wives further enhanced his influence. Because of his multi-connections with the Lolo and Han-Chinese, he became one of the very successful Lolo leaders. Whenever the Han-Chinese living in the Lei-po area mention Hu Hsing-min's name, they all show great respect and admiration for him.

621 Wu-chio is quite different from other un-Sinicized Lolo
177 areas in that it is near a Chinese city and has been developed
563 by the Han-Chinese. Its inhabitants are all Sinicized Lolo with occasionally some Han-Chinese families living amidst the Lolo, so that it can hardly fail to have Chinese influence in its social organization. It is an important communication center between the Lolo and Han-Chinese, as well as an important pass to Ta-liang Shan. [22] As such, it will be difficult to reduce the tension between the two groups without an intelligent and capable leader in charge of the place. Hu Hsing-min died about five or
614 six years ago and was survived by two wives and their young
622 children. The wife from the Li-ch'ü family (Li-ch'ü shih) had
627 two young daughters, and the wife from Wu-ch'i (Wu-ch'i shih) had a son still in infancy. Trouble soon started with the loss of the great family leader. Hsing-min had a younger uncle
[581 [see footnote, p. 25] in the paternal clan by the name of Hu
587] Ch'ang-pao, who intended to marry Li-ch'ü shih in order to succeed to Hsing-min's position. According to Lolo custom, the wife, after her husband's death, could marry his brother, his paternal younger uncle, his brother's son, or others. But
[614] Li-ch'ü shih did not want to remarry, and so she secretly asked her younger brother to kill Ch'ang-pao. The latter's family was weak and had no male member, but his elder maternal cousin [mother's elder brother's son], named Wu-ch'i Ku-pao, announced that he would avenge Ch'ang-pao's death and led his clan members to Wu-chio to engage in a feud. There were several attacks and counterattacks with casualties on